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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, JULY 11, 1901. NUMBER 19

Class Readings In The Bible

From the Standpoint of the Higher Criticism

By

Walter L. Sheldon.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week*. Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week*. Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week*. Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week*. Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons*. Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays*. Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES.—Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, JULY 11, 1901. NUMBER 19

Good health as a religious duty is a theme upon which it would be both possible and profitable to deliver several homilies. A large percentage of the vitality annually lost to society should be charged against preventable sickness. When men begin to realize their obligation to conserve, through suitable relaxation and recreation, the normal efficiency of the body, with the consequent balance of mind, a large addition will be made to the sum total of energy available for human betterment.

It is with great regret that thousands will read of the death of Professor Joseph LeConte, of the California University. He is the last of the two brothers who not only won for themselves eminence in the domain of geology but left their impress for nobility and reverence upon the lives of countless students. Joseph LeConte was by common consent the saint of the State University at Berkeley. A Georgian by birth and training, an orthodox of the orthodox by inheritance, he became a teacher of religion as well as of geology, a leader in the cause of mental as well as physical liberty. Perhaps next to John Fiske himself he was the most eminent interpreter of evolution in terms of morals and religion found in the academic circles of America. Professor LeConte was an active friend of and sympathizer with the Congress of Religion. One of our own household has closed his earthly career. He has gone to his reward and his works do follow him.

At the recent International Convention of the Y. M. C. A., President Stanley Hall made an address on "Health as a Means of Holiness." He is quoted as saying, "The one language of manhood is will-action. The chief power of man is the will and its only organs are the muscles." Right living he defined as right muscle habits and actions. "Rational muscle culture for its moral effect is the gospel I would preach today. It is certain to become the dominant note in the pulpit just as soon as those who would save souls come to know what the soul of man is." This is certainly "muscular religion" in a new and encouraging sense. It reveals how far we have traveled from the monastery and all its kind. It is akin to Browning's wholesome doctrine,

> "Let us not always say,
> 'Spite of this flesh today
> I strove, made head, gained ground
> upon the whole!'
> As the bird wings and sings,
> Let us cry, 'All good things
> Are ours, nor soul helps flesh more, now,
> than flesh helps soul.'"

A Chicago gentleman has offered to fit up a free swimming place on Lake Michigan inside the city limits at a cost of fifteen hundred dollars as soon as the city administration will locate the beach. In a newspaper interview with the *Tribune* he speaks of this movement to provide the boys and men of the city with a place to swim as a "practical charity." Alas! has it come to this? Are the waters of the inland sea, the inviting sand on the beach, summer heat and the blue sky above things to be pre-empted by the rich and to be only doled out as a "charity" to their fellow citizens who may be called poor? If the waters of Lake Michigan are not available to the poor neither are they the property of the rich. Chicago's perpetual disgrace is found in the fact that a beach line, fourteen or more miles in length, is for the most part denied to the citizens of Chicago. Here is not a subject for charity but for municipal action and when the power of the common council is exhausted, state and national authorities should be invoked to give to the people their own. The privilege of using the lake is a matter of police regulation and municipal administration rather than of private charity or wealthy men's condescension.

From Buffalo to Huron, South Dakota, is a far cry, particularly in the Fourth of July weather just passed. But this was the call of the editor in chief of UNITY last week. Leaving Buffalo Monday evening too early for the closing session of the Congress held under the auspices of the Free Religious Association, he was in Huron, South Dakota, in time for the Fourth of July speech in the afternoon and to lecture on "The Parliament of Religions and What Next?" in the evening. But a gust of Dakota wind interfered just as the lecturer was approaching the interesting point in the parliament lecture, and the great tent that sheltered the Epworth League encampment collapsed, leaving four or five hundred auditors unhurt under the cloud capped night. But the damage was repaired and the lecture was completed next morning in time to catch the eleven o'clock train that by going far enough around via Chicago enabled him to reach Tower Hill on Saturday afternoon at five p. m., where the growing trees and the thickening grass welcomed him to his summer resting place from which these editorial notes are dictated and where his correspondents will please address him until further notice. All communications to UNITY, editorial or business, should be addressed to Spring Green, Wisconsin.

The *Chicago Tribune* for Sunday, July 7, has an interesting double column sketch of Jane Addams and her work. It appears in this paper's "Gallery of Local Celebrities." It tells briefly the story of this child of Illinois, whose father was one of the early abolitionists of the state and a friend of Abraham Lincoln. Graduating at Rockford college in 1881, the young woman sought a medical training. But a year's study in Philadelphia brought on the serious illness that changed her life plans. After careful studies abroad she took up the work which now occupies half a block

and the original Hull mansion is the center in a group of buildings constantly used. All honor to Miss Addams, whose personality is unquestionably the initiating and directing force in all this, but let it not be forgotten that even Miss Addams could not have accomplished this work if she had not encountered a Miss Culver who, as the heir of Mr. Charles J. Hull, one of Chicago's earlier business men, was enabled to give Miss Addams free house rent to begin with and free building sites to continue with. The land question in a great city is a far more important element to the humanitarian than it is to the economist. The real estate men make and unmake communities and the greed of private owners retards civic progress and debars the public from many of the corporate blessings that would be possible if only the land were procurable.

La Grange, one of the fashionable suburbs of Chicago, is torn over the question of Sunday golf. The country club, which controls attractive golf links, provides in its constitution that "the links shall not be used for play on Sunday." A so-called "liberal element" caused a meeting to be called of the club for the purpose of rescinding or revising this prohibitory clause, but after excited debate the clause was maintained by a vote of forty-five to fifteen, and certain alleged "young elements" are threatening to organize rival links so that they may be able to enjoy the town, which is reported as being "very sleepy and stupid on Sundays for the young." UNITY will not be suspected of Sabbatarian tendencies. We emphatically believe in the wisdom of the New Testament text that says "the Sabbath was made for man, not man for the Sabbath," but still our sympathies in this case are with the forty-five rather than with the fifteen. Young America has come to a serious if not a critical pass if it cannot dedicate one day in seven to the quiet recreative communion with self, with nature, with their fellow beings in the interest of thought and of morals, and the infinite life that pulses through all these. Even on the basis of physical rest perhaps these youths need nothing so much as a little quiet and at the minimum the Sunday afternoon sleep is better for them than the social excitements which probably form unconsciously the most attractive element in the Sunday golf. The man or woman, young or old, who votes the hours stupid in which he or she is left to his or her own resources is to be pitied.

John Fiske.

Alas! John Fiske, the most encyclopaedic brain in America, the master historian, the most versatile of our scholars, the man of letters, of music, of science and of philosophy is dead. The heart that had fed the mighty brain suddenly wearied and stopped, while this foremost of American scholars was sojourning in England, whither he went we believe to take part in the millennial celebration of King Alfred.

John Fiske's own ambition in its final development led him into historical fields and his work in this direction secures for him great and permanent eminence. He to a large degree necessitated the rewriting of much of what has passed for history. He has set the pace which all subsequent historians of any country must follow. More clearly probably than any of his predecessors he grasped the truth that human history was an evolution and that it could be written only by one who could apply the principles of evolution to the corporate life of man. It was in order to fit himself for this task that he took up incidentally the needed task of interpreting Herbert Spencer to the masses. When the lectures, which resulted in his great work entitled "Cosmic Philosophy" were first given at Harvard University evolution was a suspected doctrine in the class room. Now it is either the expressed or implied basis of teaching in all departments in all the colleges and in most of the churches. The brilliant mind of John Fiske was not to be limited to an interpretation of Herbert Spencer, but he became himself a creator, so that he added to the work of the master, winning from him generous recognition; notably his doctrine of the prolongation of infancy as an element in progress is an acknowledged addition to Mr. Spencer's teaching.

But not as an historian nor yet as a philosopher but as a moralist and an interpreter of religion does John Fiske find his highest place in the estimation of the American people. Incidentally, as it were, he gave at different times to the world the little books entitled "The Thought of God," "The Destiny of Man," and "The Problem of Evil." These formed what he himself playfully called his "Sunday School Library," to which he hoped to make additions from time to time. These books belong to the reconciling literature in the religion of today. They have helped numberless men and women to preserve their intellectual integrity and at the same time continue the cultivation of the devout heart and what is better a zealous conscience.

John Fiske was as genial as he was able. He loved the things that make home and society and church desirable. He was at home in the pulpit when the pulpit was free enough to admit him. As non-resident professor of Washington University in St. Louis for many years he came west on annual lecture trips. During these visits he was at least expected as a regular occupant in the pulpit of John C. Learned of St. Louis, when alive, and of All Souls Church, Chicago, where he was recognized as "Pastor Magnificus."

Having said this much out of the loving admiration of a friend and correspondent for many years, we must say more. John Fiske ought not to have yet died. He was but fifty-nine years of age. His brain was just reaching its maximum. He, the teacher of law, defied law. An inordinate worker, he became an inordinate eater, an habitual smoker and he assumed that beer was an innocent drink. In his youth John Fiske wrote in answer to James Parton's famous Atlantic essays, the book which was entitled "It Does Pay to Smoke, and the Coming Man Will Drink Wine." Alas! the logic of his premature death disproves the ingenious arguments of this book.

So he who lived as a light and guide to so many dies as a warning. Let the smoker beware of the consequences farther on, and let the convivial man

of culture who thinks that beer is an innocent beverage when indulged in with philosophers and in the spirit of philosophers take heed. John Fiske was a good and a pure man, a great intellect, a religious spirit. For all this we will give thanks, but he ought not to have died yet and we must not be reconciled to our loss or blind to the mistakes of the dear man.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

ARTHUR HUGH CLOUGH.

Born at Liverpool, 1819; died at Florence, Italy, 1861. Went to Rugby after years of his childhood had been spent in the United States, and later to Oxford. He was a close friend of Matthew Arnold, and inspired Arnold's "The Scholar Gypsy" and elegy of "Thyrsis." In 1852 he established himself at Cambridge, Mass., where he lectured and taught until his return to England in 1853, to accept office in the Education Department of the Privy Council.

In a Lecture Room.

Away, haunt thou not me,
Thou vain Philosophy!
Little hast thou bestead,
Save to perplex the head,
And leave the spirit dead.
Unto thy broken cisterns wherefore go,
While from the secret treasure-depths below,
Fed by the skiey shower,
And clouds that sink and rest on hill-tops high,
Wisdom at once, and Power,
Are welling, bubbling forth, unseen, incessantly?
Why labour at the dull mechanic oar,
When the fresh breeze is blowing,
And the strong current flowing,
Right onward to the Eternal Shore?

1840.

Songs In Absence.

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say.

On sunny noons upon the deck's smooth face,
Linked arm in arm, how pleasant here to pace;
Or, o'er the stern reclining, watch below
The foaming wake far widening as we go.

On stormy nights when wild north-westers rave,
How proud a thing to fight with wind and wave!
The dripping sailor on the reeling mast
Exults to bear, and scorns to wish it past.

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say.

1852.

Patience is Virtue.

Learn these two things: Never be discouraged because good things go on so slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not yet.—*The New World.*

The Seventh General Meeting of the Congress of Religion.

Ethics In Education.

A Paper Read Before the Congress of Religion at Buffalo, June 27, 1901, by Miss Ellen Sabin, President of Milwaukee-Downer College, Milwaukee, Wis.

I will not begin this paper with a critical definition of the terms of this subject. The words "ethics" and "education" are used in the wide and general sense. The former includes all that relates to right and wrong, good and bad, as applied to purposed action. The latter includes the multiform influences that fit for life: home, school and society. The question discussed will be to consider the importance and plan of ethics in the scheme of education, and how most effectually to bring its motives and judgments to bear in developing character, together with a study of tendencies of today in this particular. I do not offer you a philosophical disquisition, but a practical message from experience.

And I would narrow the view of the field to our present, the here and now, and still further restrict it to certain questionable tendencies, rather than indulge in enthusiasm over the story of the splendid progress that has been made, which might tempt us to forget what yet remains to be accomplished.

The theory of evolution has given to ethics the great conception of society as an organism, growing, vital, each individual related to the whole and necessary to its well-being, the whole of society dominating over and nourishing the individual, even as the hand or foot ministers to the whole body, while the health of the whole body is necessary to the well-being of the hand or foot. This figure is far more than an interesting analogy as it was first presented by Mr. Spencer. It is seen to be a literal fact. This truth is supremely illuminating to the science of ethics. In the search-light of its revelation no one can be indifferent to the good of all, nor can society ever ignore the condition of the humblest. Every fact of human relationship is seen to be full of consequence. Every member of the family, of the neighborhood, every institution of society is perceived to have vital connection with the well-being of each member. No one can isolate himself to live or die alone. Whatever affects my neighbor concerns me. With this thought in mind let us examine some of these relationships.

Moral education is the real object of educational effort. We will probably agree that the claim we recognize of intellectual training has, itself, an ulterior, moral end. Character is the goal sought. But is our common practice what would naturally be expected of people who grant these fundamental premises? Is it not clear that we quite generally behave as though moral ends were not the primary ones, and that if to be sought at all, they may be reached quite incidentally? Not only the individual but also the public good is to be attained by ethical development. So momentous and far-reaching is the importance of individual virtue that none think of challenging the philosopher (Herbert Spencer) when he says that "the safety of our government rests on the virtue of our citizens. If we neglect virtue, we endanger our national life." That moral virtue is essential to the individual and the social life needs no argument. This is axiomatic when stated. Let us ask how we are acting in the light of this truth.

The home, the school, and society are the great training grounds of most of our youth. These three institutions bear the burden of direct responsibility for this culture. They interlace constantly, and are supplementary to one another, while each has its own peculiar functions to perform.

The home is the first, and doubtless the most important of life's educators. In it all training begins, and in its interests are most of life's ministries. Education commences with the earliest training, and before the age of six many of the most important elements of character are established for life. In these years are fixed those tendencies that enter into the blood and fiber of the human being and become its unconscious laws. "Let me have," says Experience, "the first six years in which to stamp the seal of character, and you may have the rest." By the age of six habits of order and regularity may be formed, of subordination of impulse, of obedience, and the tendencies toward good or bad are established. In every direction in the physical training and intellectual unfolding of infancy and early childhood is there a field for directing conduct to moral ends. Here are seen the first outcroppings of perverse tendencies, and in the tenderest years can corrective treatment be most easily given. Here are seen unrestrained the first beautiful impulses of affection and generosity, and their nurture may now be most fruitfully undertaken. I have seen displayed by a child of five self-control, fortitude, and patience that would adorn a mature character. The child who is allowed to be selfish, passionate, cross, sullen, greedy, or self-willed because he is hard to guide before he is six is not likely to be tractable at twelve.

By the age of sixteen the tendency is set, the tree is already inclined, the direction is established. Before this age must the seeds of virtue be sown, the plants of rectitude rooted, the scions of self-discipline grafted.

I say it with all sadness looking at neglected childhood, as with happy confidence seeing the wisely trained child, but always with profound conviction that it is not to be expected that any radical change will take place in most lives after the age of sixteen. New interests will be formed, great developments along various lines may be looked for, but the main direction up or down is already taken and is rarely altered. If truthfulness, purity, desire for good things, fine interests are established all good developments may take place. If, on the contrary, deceit, low-mindednes, secret pleasure in evil, and base interests are fixed, the natural development in these directions is not likely to be counteracted by any influence that will be or can be brought to bear. We tremble with the fear that it is too late for the startled parent to send the wilful or disappointing child into another environment with the hope of reform. And it is the good training and pure loves of childhood that animate our hope of better things if errors and mistakes and sin enter for a time the later life. "Resurrection" was possible to Katusha and repentance to Prince Nekhludoff because they had both known and loved virtue in their childhood and youth, but what hope have you for the conversion of a Tito Melema?

How impossible, then, to overstate the effect upon childhood and youth of home influences and their importance of all to life! Yet is the recognition of their supreme significance *generally* accepted as the principle from which flow the practical rules of home training? Is it not, rather, the exceptional father and mother who at all adequately estimate their trust? In spite of more general education in schools and colleges, notwithstanding popular psychology clubs and child study investigations, is there not some ground at least for the frequent charge that children to-day are generally less obedient, respectful, diligent, and trustworthy than were the children of a few generations since?

Assuming that this criticism has some foundation we are interested to ask the reasons for this change.

The cause appears to lie largely in altered social conditions. Within the past forty years there has been an increase of wealth in our country that is no less than marvellous. This has affected social life more as a revolution than as the gradual transformation of an evolutionary process. Swift readjustments have been necessary, and our society has been in constant transition rather than in the state of peaceful, natural growth. Greater changes in social life have taken place in the last four decades than in the two hundred years before them. The tumult of unrest is itself a strain and an atmosphere unfavorable to growing life and to the formation of principles that cannot well be a hothouse development.

The discipline of former years was largely affected through circumstances that aided in establishing the prudential virtues, and brought out the stronger qualities of character. We are now exposed to the relaxing influence of widespread luxury. Formerly wealth brought its direct steadying influences in the close mutual relationships of the landlord and manufacturer to his employees, and in the common interests and reciprocal obligations of the employer and the employed were developed characteristics of responsibility on the one side and of loyalty and respect on the other that are the subjects of our just admiration. To-day these relationships are to a great extent sundered or extinct. The different classes of society are widely separated, and antagonisms have largely supplanted the spirit of mutual concern and helpfulness. These new conditions, themselves the mighty battlefield of forces that are reconstructing social life, have much to answer for in accounting for all unlovely spirit and the manners that to-day express it so forcibly.

But more serious still, as regards ethical development, there has sprung up with wealth and luxury a practical hedonistic philosophy that is fraught with peril. Never was the pleasure theory of life more imperative in its demands, or more prevalent in practice than in America to-day. The one idea of good for one's children that has come but too often with wealth is that they may have more things and easier conditions than their parents had, and an undisguised demand is made that, at whatever cost, the child shall be made happy. The usual inquiry is, "Do you *enjoy* doing this." "Do you *like* that study?" "Will you be happy in teaching that mission class?" Seldom is the point borne home, "*Ought* you to do this?" "Is it good for you to master this study?" "*Should* you help this effort along?" "Have you a *duty* toward that cause?" The question of liking is raised over every subject, and elaborate and wearing discussions take place over tastes, preferences and predilections.

It is well that aptitudes and tastes are subjects of increasing attention in child training. They should determine what the training shall be. But they as often as otherwise require the performance of the unpleasant and unattractive. That one dislikes some task or study is not, as some one has said, "an indication of a providential order that one is not to pursue it, but on the contrary an indication that that is what is needed." It is not that one's inclinations should not receive most careful consideration, and should direct the course to be pursued, but that the criterion should be in discussing them not will this make the child happy but rather is it what he needs. As the physical director trains the weak limb and develops the feeble function, so the wise character builder supplements slender talent by persistent effort, fortifies the timid courage, enervates the weak will. His boy will eat the crust, decline the toothsome dessert, finish the tedious task, plunge into the cold or face the heat, make restitution by his own self-denial for his blunder, stand the consequences of his extravagance or mistake in judgment. But here our selfish fondness intervenes, and we flinch from having our children bear any hardship. Parents would gladly purchase at a large price the invaluable results of good training, but they cannot endure that their children shall be subjected to those rigid regimens that are the inexorable, absolute conditions of sterling qualities of body, mind and heart. Where in all this

easy course does discipline find a place? If we are to be anybody in the world, we must do things we do not like to do, bear things that are not easy to bear. Where in our modern pleasure regime is one fitted to meet these stern demands of life? The childhood and youth of pampering must inevitably prepare for a maturity of selfishness and self-indulgence. Often, after having been taught to think the purpose of the universe is to give him pleasure, the son experiences the first thwarting of his desire when he becomes interested in the chorus girl, and the daughter her first check when, forsooth, she marries the coachman, and even then the solicitous father is quoted as tenderly remonstrating with her, "But why run away with him? If I had known you wanted a coachman, I would have got one for you." Matthew Arnold is said to have exclaimed, seeing the trend of home and social life, "May God save the sons of rich men in Chicago!"

It is strange that shrewd Americans should not recognize the well-known principle that pleasure is never secured by direct pursuit, and happiness is always incidental.

Not that pleasure is to be deprecated, but that in making it the object of life one loses both pleasure and other things still better than pleasure.

Strange, too, that men and women who are themselves of strong character, the sound product of such youthful discipline as forms strong, good men and women, should forget the path that has led them to eminence and should seek to surround their children with conditions that reason tells them are fatal to strength of character. How can they fail to join the wise prophet in his exclamation, "It is well for me that I bore the yoke in my youth!" It appears to be impossible for most of us to strike the golden mean. Our fathers set up their arbitrary dictum as reason in itself for our obedience, and we, feeling it right and proper that a child should see the reason and justice of our requirements, abandon all authority and exact no unqualified obedience whatever. Between the whirlpool of no authority on the one hand, and the rock of an arbitrary despotism on the other, is there no safe and comfortable course that we may steer? There certainly is. The route is not new and untried, but old and tested. Its chart avoids the siren pleasure, its light warns off the shoals of self-indulgence, while its buoy whistles its caution to steer clear of the rocks of one's own selfishness. It directs your course into the open sea of struggle with wind and wave, with duty as your pilot, and your banner bearing the immortal legend of self-renunciation "noblesse oblige."

The school is a second institution potent in moral influence. Its association of numbers of children makes possible lessons that the home, especially the small family, cannot instill, subordination of one to the good of many, and its very machinery inculcate order, regularity, punctuality, self-control, exactness, persistence, obedience, and due regard for associates.

But more is needed than these excellences, though they are the basis of all school virtues. Despite the objections so often put forward, I insist that direct moral instruction be imparted to the student from the nursery to the college. Have you read Edmondo de Amicis' beautiful book "The Heart of a Boy" and felt the striking contrast between the careful culture of the heart and of ethical judgment there described as being given in the little Italian school room and the general absence of such culture in our own schools? How invaluable seem these lessons! They give the unequivocal moral support of the teacher to right conduct. They store the mind with the treasures of wisdom in parable, proverb, story, verse, and historic incident. They are the nutriment on which the mind grows strong and virtuous. They are the themes of ruminating thought, and they are the resource in the moment of temptation. Though our schools are doing but in a small degree what they should do in this direction, yet there are many teachers who are using with all conscientiousness and earnestness every possible opportunity to inculcate ethical principles. Such influences should be universal, regular and constant. The need is most pressing. Do you note the shocking prevalence of crime revealed by the daily press? Have you read the statistics of juvenile crime presented by penologists? Our children must be rooted in the moral life, and how to do this is the real problem of education.

There appears, however, to be a lessening rather than a growing attention to this subject. The displacing of Scripture reading seems to have been understood by many as relieving teachers from all responsibility for moral training. It is perhaps not possible to estimate the proportion of attention that is given to ethics. Frequently the best lessons are administered unsuspectedly by the young student, but we know certainly that it is totally inadequate to meet the need of such teaching to-day, and that responsibility for training in morals sits but too lightly on the consciences of many of those to whom it is intrusted. Can any neglect to prepare for life compare in seriousness with failure to train moral perceptions, to form moral judgments and to educate the will?

But should you object to direct formal teaching of ethics, should you think the spirit endangered by formal instruction in this subject, you will surely insist that moral earnestness is an indispensable attribute of the teacher. How distinctly is the difference perceived in every class room between the negative or neutral teacher and the one who has moral enthusiasm! With no preaching, there is with the latter an attitude of mind toward every subject that fosters the moral life, and an atmosphere more persuasive, winning and formative than is the influence of any spoken word. I am reminded of a teacher who told with moistened eye of a young man who was a member of his literature class that were reading Comus. He was a dissipated youth whose career seemed marked for ruin. But this great poem so impressed him with disgust for all beastliness and so excited his admiration for purity that his course was changed, and by its influence he was saved to a good life. I knew a girl who, under the stress of a great temptation, was held to the path of safety by the study of Marmion and the powerful lesson of Constance's life. Under a teacher weak in discipline or lacking in moral force, the lessons of these great pieces of literature are unnoted. Under the teacher of spiritual life and power their great message falls on good ground and brings forth its good fruit.

The reign of the present pleasure theory is not less harmful in the schools than in the home. There is a constant struggle between social life with its round of amusements on the one hand and the good school with its ideals of honest work and fine attainment on the other. Many parents seem to feel that the loss of a party is simply irreparable, and that not one "good time" may safely be relinquished. Every city sees its scores, and every village supplies its generous quota of girls who drop out of school because they cannot carry the social and the scholarly lines of activity simultaneously. Surprisingly large numbers of such girls who have never taken rank in their classes break down in health from alleged overstudy! The fact is good, regular, intellectual effort such as is required in a rational course of study is so beneficial physically that I look to see it introduced into sanitariums. It is regarded as a great concession to limit going out and receiving company to the time from Friday to Monday, and these days which should be recuperative after the week's effort are made, not infrequently, those of greatest nervous strain. The short vacations are made whirls of dissipation where every law of hygiene is broken, and the fagged student returns to school or college there to recruit her nervous force for the next so-

cial campaign. Social life in its relation to student life needs regulation and needs it very much. A proper amount of social life stimulates and strengthens intellectual work. But too much wearies the student physically, distracts her intellectually, and finally leaves her tired and blase when she should be ready to take her proper place in society. Let no one imagine this frivolous and dissipating course that I have spoken of is social education. On the contrary it unfits for a place in good society which requires qualities of heart and mind that are never developed by this method.

And this protest, be it noted, is in the interest of character as well as of intellectual progress. Wise foresight and discrimination are moral virtues, and it should not be forgotten that the education to be obtained in school or college is a permanent good and opportunity to acquire it is limited to a few short years, while pleasures are transient and are accessible all one's life. To choose the lower in place of the higher, to place the immediate, transient and inferior before the remote, permanent and superior is the characteristic of a weak and childish will. Moreover, the immorality of doing one's work, be it study or other business, poorly cannot be condoned. "Conduct is three-fourths of life," and Carlyle, you remember, described a poor carpenter as "breaking the ten commandments with every stroke of his hammer."

Moreover, the happiness the worker should feel in his work is never experienced when this half-hearted work is done. Did you ever know a student with no interest in his studies to enjoy his school life? It is to such a most galling restraint and most unpleasant drudgery. When one is working with heart in his work interest is high, and the intense pleasure of sense of power and of progress is known. The moral effects of cheerfulness, hope, courage, and joy, as contrasted with gloom and discouragements are to be recognized. It may be that in the field of active life "some must work for money" and "some for fame," but the student of all others should know the "joy of working."

The pleasure theory of life is perceptible throughout all formal education. The kindergarten is designed to be an unmixed good, and it is capable of being very nearly such. But it is most perniciously perverted and becomes an insidious foe to moral development when its discipline is merely an easy going avoidance of all issues, and its exercise mere amusement. Through schools and colleges the hedonistic motive is increasingly felt. The light course and the easy teacher are of growing attraction, and increasing numbers seek the shrines of higher learning, not for the rich courses of study they offer and their eminent professors, so much as for the "good times." The response of colleges to this interest is described by Mr. Dooley (recently quoted by Dean Briggs of Harvard) when he says of the young candidate for admission: "The prisident takes him into a Turkish room, gives him a cigareet, an' says: 'Me dear boy, what special branch of larnin' wud ye like to have studied f'r ye by our eminent professors?'" And recently an ingenious young lady just back from an eastern college, and wishing to increase the attendance of her preparatory school, naively urged me, "Oh, do let the girls have chafing dishes in their rooms. Why! the chafing dish is half of life at ——." To avoid all discipline and restraints and to have a good time rather than to seek the best opportunities for study and contact with the greatest minds are admittedly growing elements in making a choice of schools and colleges. It hardly seems as though this were sufficient reason to levy taxes for educational institutions or to appeal to the benevolent for the endowment of colleges. Happily, however, there are still those, and they are generally a majority in any institution, who seek its halls for the highest and most earnest purpose.

Noble ardor and moral enthusiasm find their highest incentives and their natural home in our institutions of higher learning. We look with expectancy to our colleges to contribute to society not merely, not so much, trained intellect as cultured thought that directs life by the most truly educated conscience. How acute our disappointment when moral indifference or cold cynicism is the fruit of great privileges. Faust, not Iago, is the demon of our time. This product condemns the system which, through commission or omission, is responsible for it. It is a pressing question how far our colleges are helping to swell the multitude who throng to the "city dolent" where are those "who have *foregone the good of intellect.*"

> "the melancholy souls of those
> Who lived withouten infamy or praise,
> Commingled with the caitiff choir
> Of Angels, who have not rebellious been,
> Nor faithful were to God, but *were for self.*"

We would rather think of those who

> "held debate, a band
> Of youthful friends, on mind and art
> And labor and the changing mart,
> And all the framework of the land."

And let us not believe that there is an inherent antagonism between the intellectual and the spiritual. Must a Moody be lost to the world by scholastic training? Surely, not so. Eminent instances of intense zeal and profound erudition exist to controvert this insinuation. May not rather this coldness be the result of fault of method in education, of misplaced emphasis? If no attention, or that which is merely incidental, is paid to spiritual culture throughout childhood, little thought of its claims expended during the secondary school period, if any ethical or religious appeal is matter of open-eyed surprise during college life, what possible expectation can we have that it will develop under such difficulties? We neglect its nurture, and we stifle its life now by tempting lower pleasures and now by intense intellectual interests and then argue that its existence is inconsistent with the higher intellectual activities. The injustice of the assumption is clear.

But probably the word of most pressing urgency in ethical life in education has not been spoken until we reach that spirit that called forth the bitter renunciation of John Ruskin. He called it the utilitarian spirit, and in strongest terms he condemned it. He said this spirit was the bane of English schools. He said the schools were sustained only by the argument that they fit a person better to get on in the world. That the appeal that it *pays* to educate is the only one that was really effective. Now if this criticism could be made in England thirty years ago, what would Mr. Ruskin say of the motives in our schools of to-day? Compared with the actuating spirit here to-day, the schools against which Mr. Ruskin brought his famous indictment of utilitarianism seem absolutely unworldly. Drawing was first introduced into our schools to make manufactures more salable; manual training to offer a chance to learn trades. The three r's are recognized as practical and have a tolerably secure tenure, but unless a subject can justify itself as directly improving one's chances in earning a livelihood, it is denounced as a "fad" and dropped out by the first reform administration that proposes to demonstrate praiseworthy economy. The argument that a certain method of study enriches life, increases the power to enjoy or appreciate reaches but a few. The successful argument is, not will this make better, nobler human beings, but will this make one's chances better in the struggle for existence? Hegel's formula, "Be a person," is the height of absurdity from the point of view of our practical friend. All this purpose of seeking mere utility must be superseded by a truer end if we would develop the moral human being. When complete self-realization is the object sought, all other purposes will take their proper subordinate place. Man will still make a living, but this will be a means of life, not its end. If trustees and direct-

ors, parents and teachers had this conception of the purpose of a school, there would be a great and happy change toward freedom and the life of the spirit.

"Neither the individuals, nor the ages," says Lecky, "most distinguished for intellectual achievements have been most distinguished for moral excellence, and a high intellectual and material civilization has often co-existed with much depravity." He has also shown that "materialistic philosophy, industrial enterprise and inventive skill are found together." Surely, then, we in America have all the conditions to produce a utilitarian spirit—great natural resources to which have been applied in transcendent degree industrial energy and inventive power. Great and swift-coming wealth has been the result. Are we now, blind to the lessons of history, to fail at the summit of our achievement? It is for us to make a conscious and mighty effort to spiritualize our national life. We must envelop the early years of our children in our own appreciation of the things that make for complete life. We must furnish the psychological atmosphere that shall oxygenate the profound sub-conscious life with virtue. We must break the fetters of sordid and utilitarian views and deepen, enrich and enlarge life. Ethics, then, demands of every educational institution that it secure with healthful body and trained mind the will obedient to enlightened conscience; that it impart culture as well as learning.

The community is a third factor in education not inferior in importance to either of those already mentioned and deeply involved in both. From Plato's time down, every moralist has pointed out our dependence on our environment and the irresistible effect of its influence upon us which is exerted incessantly from the beginning of consciousness, "forming or deforming" the life. The community, society, is the whole organism whose well-being is essential to each individual. You cannot hold yourself aloof from the world you live in without loss to yourself as well as to the community. If the moral atmosphere is miasmatic, you cannot escape its malarias. The truth is constantly enforced that we must strive for the general good if only in order to secure our own. He who would save his life indeed shall lose it, and only by giving can life be gained. Therefore we must work together. This need not be reiterated to a generation that has produced Percy Alden and Jane Addams.

Whatever gain is sought in bettered life will be won by co-operation. The slow progress of civilization may be partially explained by the imperfect co-operation of good people, thus lessening their influence.

Where is the community that does not call for general and united effort to correct some evil or to establish some good institution? When there are conditions that we all object to, we may not, we dare not, compromise with them and tolerate them, when a concerted effort would correct them. In the matter of the disproportionate and excessive or wrongly directed social life, you find it difficult to allow your children to do those things of which you disapprove though everybody does them, and it is equally undesirable to stand out alone and bring up your children in isolation, differently from those of the neighborhood. Children who have been subjected to the latter course often feel throughout their lives a bitter sense of the loss of the legitimate comradeship and pleasures of youth. Would it not be better as well for them as for their neighbors if there were co-operative efforts to make general conditions better, and thus avoid both a weak compromise and an exasperating aloofness? The duty of the more highly bred and educated and the more richly endowed to the less favored is nowhere more pressing than in this social relationship.

Many tendencies are general and characteristic of the social life. We must look to society as a whole to preserve or to correct them. Among those tendencies to be deprecated, and allied to the present excited and over-stimulated social condition is the decline of the sweet and invaluable habit of reflection and social morality; no less than individual poise and sanity, urges its protection and conservation. One who is never alone misses the rarest flavors of life. Solitude as well as society is essential to perfect moral development. We love still to remember the "long, long thoughts of youth." These brooding thoughts are the rich mold from which spring some of the most fragrant flowers of good; in them is inspired the momentous purpose. In the depths of quiet are the annunciations made. In solitude alone can be "nourished a youth sublime with the fairy tales of science and the long results of time." Yet how many we know who are appalled by the very idea of an hour alone, and who seek any companionship to escape it. The problem of the crowded city life is to secure some repose for the soul, for better than the everlasting reception would be the "lodge in some vast wilderness." All the influences of home, school and community that are making interest not a means but an end, that are resorting to every attractive sensational appeal, are exciting a craving for incessant stimulus and entertainment, and are destroying spiritual self-reliance. May not this explain the demoralizing matinee habit, and the reading of corrupting fiction? Who now is listening to the voices that say "turn again, turn again?" Where is Joseph the dreamer? Whoever and wherever he may now be in his obscurity he is fitting for a manhood of conspicuous leadership.

In this connection may I say that the spiritual and ethical value of the Sabbath urges for it our conserving care. Frivolous things pre-empt the field, and serious thought has become a bore. With no mental discipline that holds one to an argument, with little taste or power for reflection, how can the giddy ear be caught, the volatile attention be arrested? The desperate efforts made by clergymen in the frenzy of their despair to accomplish this feat are betrayed by the much criticised sensational subjects of sermons.

Decreasing reverence is among the accompaniments of frivolity and lessening reflection. Milder family discipline, together with free general criticism and caricature of even the most exalted personages contribute to this change. It is doubtless progress to have outgrown superstitions, and to have shaken off the "dread and fear of kings." But let the Democracy that

> Greets the embarrassed gods nor fears
> To shake the iron hand of fate or
> Match with Destiny forbears"

still value the fairest flowers that make her past fragrant and beautiful. It is not well even in this advanced age, that the child still look up to somebody? Have you not robbed him of a blessing inestimable when you take from him those whom he may admire and revere? It is for the child's sake rather than for his elders' who miss from young life more and more this charming attribute, that we should seek to reinstate reverence and respectful manners in their former rank as virtues belonging to youth.

To accomplish the changes needed in many of our tendencies and conditions we require neither a complacent optimism, nor—still less—a despairing pessimism. We must believe in the benefit of character culture, and never sunder moral ends from their natural relationship to intellectual ones. We must fully realize the importance of their inseparable connection. Socrates argued that sin is always but a form of ignorance. We must aspire to realize this definition by seeking to strengthen the love of virtue and moving the will to achieve it as widening knowledge reveals it to the mind, that knowledge of the good and good conduct shall be absolutely inseparable as being of those whom God hath joined together.

We have looked together at some driftings in ethical

matters, and thus have touched upon the evils of neglect of ethical training, utilitarianism, moral indifference, over-stimulated social life, irreverence, the demand for pleasure, including impatience at all restraints, scorn of discipline and lowering ideals of life. It is proposed that we attempt to stem this current by direct ethical teaching, in all the spheres of education, and that we co-operate to create in homes, educational institutions, and society the most wholesome and inspiring environment. May we ever use our splendid endowment of material advantages to bring us not to spiritual poverty, but, instead, into "the more abundant life" of the mind and heart, and may we conserve from the past its valuable legacies of obligation, reverence and self-control, while we enter upon our glorious and dearly-bought privileges of freedom and power.

Sunsets Near and Far.

Along the mountain range, the sunset fires
Outline the peaks in deep blue monochrome,
As undulous as ocean's billowy foam,
Lit with the day's farewell, her funeral pyres.

Sudden adown each cloven rift there flows
A rosy mist, diaphonous and bright,
With clear inwoven glints of golden light,
Through which the mountain palpitates and glows.

The tissue sways and trembles in unrest,
Enfolding in transcendent beauty—then
The twilight mantles snowy crest and glen,
And all the color pageant of the west.

I think of summer sunsets far away,
Behind Canadian hills and margined wood,
Of murmuring maples, where a dear home stood,
Of those who watched with me the dying day.

Through trees along the avenue, the gold
Filtered its spray on lawns of velvet green,
On sloping uplands with their grain asheen
With shining, dancing ripples manifold.

From out the ferny dell and forest nook
The cow bells rang a clear and tinkling note,
The lingering blackbird from its tiny throat
The ecstasy of summer sunsets shook.

The joy of happy hopes, and dreams and hearts,
The bendiction of sweet peace o'er all,
Like perfume holds the flowers in sweetened thrall,
Or half delirious insect from them starts.

Over the quiet of Canadian woods,
Beyond the green of shimmering hills—the light—
Lingers caressingly on them tonight—
And over all the country stillness broods.

Upon the hills, graves are with grass o'ergrown;
Above the dear home chimneys swallows sweep,
Beside the dear home threshold, strangers keep
Their careless vigils, where we are unknown.

And north and south, and in the east and west,
By sea and winding stream, and mountain height,
Trying the wings of life in restless flight,
Are souls that fluttered in the dear home nest.

But love is like the day, it disappears
In glory and in shadow, but we wait
Its coming and its dawn—'tis never late,
And faith hangs star like, o'er the night of years.

EMMA PLAYTER SEABURY.

Ye shall know the power
Of the seed's thought of the flower,
Of the dawn's thought of the day.

Richard W. Gilder.

The Spirit of Science.

Without doubt "Our Wonderful Century" is a Century of Science." The scientific spirit distinguishes our time. Like the creative Spirit in sacred story, the spirit of science has organized the formless class of ideas into an orderly and stately system of knowledge. Nothing escapes the crucible of criticism and classification. Everything is examined and arranged with scrupulous exactness. The induction method of reasoning from facts to conclusions has superseded the former method of searching for proof of previously accepted theories and making the facts conform to those theories. There is a strong desire to search out the facts of things, and to found life upon them, broadly and firmly; to separate truths from traditions, facts from fancies; to look the facts of life full in the face and make the best of them. Probably never before was the spirit of inquiry more earnest and insistent. The great systems of historic theology, the gorgeous mythologies of ancient civilizations, the immemorial superstitions of humanity are tried by the rigid tests of scientific analysis. The scientific spirit is becoming more widely diffused, and the fruits of this spirit are sincerity, patience, humility, the love of nature and the love of man.

Underneath all this tireless and laborious research this quest after the causes and uses of things, there is a love of truth and a desire to come into accord with the laws of life. Back of all this mental energy and activity there is a thirst for the Eternal Truth. Unconscious oft, unsatisfied ever, man is seeking God. The cry for more light can only be answered by the dazzling whiteness of the Uncreated Light. "Thou hast made us for Thyself," said an old thinker, "and unquiet is our heart until it rests in Thee." Science looks through Nature, as through a "dome of many-colored glass," up to the God of Nature. The Spirit of Science—a spirit born of the deepest impulse of the human soul—is, in its essence, none other than the spirit of universal religion. External aspects should not blind our minds to the deeper spiritual significance of the achievements of modern science. The last century dawned with a recognition by religion of the rights of science—a recognition that religion does not know all; it closed with a recognition by science of the rights of religion—a recognition that science does not supply all. If the old century gave us a scientific exposition of religion, the new century will give us a spiritual interpretation of science. Religious thinkers are beginning to see that there is a spiritual meaning and message in the revelations of science.

Happily, the warfare between science and religion is a thing of the past and these two agencies are working together for the education and elevation of the race. Theologians said, "Do not think; it is sinful." Scientists said, "Do not believe; it is foolish." And the smoke of battle darkened the sky. The conflict was long and bitter, and both sides won the victory. It was discovered that man must believe in order to think, and think in order to believe. Science has become more reverent and religion has become more rational. Peace was declared upon honorable and amicable terms. The articles of agreement are sacredly kept, except in those remote regions into which the news of the signing of the treaty has not penetrated. Looking back upon that controversy, we understand now that it was the inevitable collision of an imperfect science and an imperious theology. But the fierceness of the battle is forgotten in the greatness of the victory. The truth is, science and religion are working for the same end. Science gives us information and religion kindles inspiration. In science we find the method according to which we are to live—the method of Nature; in religion we find the spirit in which we are to labor—the Spirit of God. Science tells us to obey the laws of life; religion affirms that the laws of

life are the laws of God. Experience teaches us that a correct method is as important as a right spirit. Thoughtful people are beginning to appreciate the service which science has rendered the cause of spiritual religion in the elimination of superstition, the expansion of thought and the reorganization of knowledge. Those qualities which the study of science cultivates in the soul are the same qualities which religion inculcates as the elements of noble character. Engaged in the mastery of matter, men of science are brought closer together and learn higher ideals of manhood and brotherhood. The leisure of God in the unhasting and unresting processes of evolution must impress the scientist with the folly of human petulance and impatience. The pitiless sincerity of the universe should convince any student of the fallacy of evil and of the impossibility of escaping its consequences. Preaching the truth which makes sin ugly, selfishness abhorrent and righteousness the solid foundation of happiness, science is richly productive in moral culture and teaming with possibilities of spiritual development.

The impression prevails that science is the mother of doubt, that it is essentially skeptical, that it is the "spirit that denies" and destroys. "Exactly the opposite is true. The fundamental assumption of science is that something is real, and that that reality can be discerned. No man would spend his life in wearisome investigation if he were convinced that, as the result of his labors, he would be left in the same darkness in which he began them. The scientist is of necessity a man of faith. Science does not doubt, it inquires." The man who continues to search for a thing in the existence of which he does not believe cannot be numbered among the consistent skeptics. Huxley said truly: "Science rests upon a great act of faith." The scientist, like all who try to think, must believe in the accuracy of those original institutions which are involved in every process of thought. Of the reality of the external world there can be no proof; but science proceeds upon the assumption made in accordance with right reason that the world is real. Faith in the faculties of man, in the uniformity of natural law, in the reality behind phenomena—these simple acts of faith are implied in all scientific study.

The truth seems to be that doubt of the old theories is born of faith in new facts. Capernicus did not doubt the Ptolmaic theory of astronomy until he discovered facts which were inconsistent with that system. This must be true in the nature and reason of things. We do not ascend a ladder by letting go, but by getting hold higher up; we let go only because we have a higher hold. Faith in newly discovered facts is the basis of the scientific doubts of the old dogmas, the larger faith makes the outgrown theory obsolete. It is not that the old creeds ask us to believe too much, but it is because the ideas of God and man and life which they contain are so poor and small when compared with the grand conceptions with which science makes us familiar, that we tire of the old and turn to the new faith. Science sweeps away many dogmas and teaches us to be careful about what we believe, but it deepens our faith in the eternal realities of existence. Everywhere we find spiritual implications in the generalizations of science, wonderful objects of conviction in the laws of nature, in the multitudinous beauty and wholesomeness of existence, in the certainties of the moral laws as the later civilizations reveal them, in the stately march of evolution and in the fascinating characteristics of finite and infinite intelligence with its sweeping power over all that is material. Religion and science unite in affirming the imminence of Divinity in nature and humanity, the infinite reasonableness and righteousness of the universe, the inherent loveliness and perfectibility of human nature.

If formerly it was thought that all life is for truth, now it is believed that all truth is for life. Men of science believe that scientific truth tends to make man better and happier. They scorn the idea that by increasing man's knowledge you make him a dangerous animal. The spirit of open-heartedness is born of a nobler confidence in humanity than the spirit of the theologian, who finds that his function as a religious teacher becomes more effective when he withholds a part of what he deems the truth and publishes only so much of it as can be expressed to the masses in mysterious rites and symbols. Science has no scheme of sacred mysteries to be disclosed only to the initiated; it believes in man enough to trust him with the truth.

Every true scientist is a man of humble and reverent spirit. He does not proceed far with his explanation until he is brought face to face with the inexplicable. Human thought begins in Wonder and ends in Adoration. Every ray of light is tipped with darkness. The little we know only reveals the infinity of human ignorance. Science ends its search by acknowledging the same overwhelming mystery before which religion bends the knee. All partial mysteries are swallowed up in the one all-embracing, infinite Mystery where all our thoughts are drowned—the Mystery of Existence. Studying the mysterious powers of life, the scientist approaches the shaded frontier of that Awful Darkness which encompasses, on all sides, our little glimmering field of knowledge, but is always careful never to abandon the ground of evidence to invade its mystery by hazardous incursions of the imagination. Standing in the inner sanctuary of nature, the man of science feels that Universal Presence which is so intangible as to be uncapturable with the most delicate apparatus. No thoughtful soul can contemplate the intricacy, ingenuity and infinity of the universe, the majesty and magnificence of the mountains, the dim, mysterious distances of the heavens, the magnitude and everlasting beauty of the sea—the sights and sounds and silence of nature, without feeling that he is in the presence of an existence for which he has no measurement. Spencer said truly: "After all that has been said, the ultimate mystery remains just where it was. The explanation of that which is explicable does but bring out with greater clearness the inexplicableness of that which remains behind. Little as it seems to do so, fearless inquiry tends continually to give a firmer basis to all true Religion."

Science cultivates the spirit of courageous sincerity in observing and reporting the facts of life. Some moral effort is required to leave the question of our own fate out of mind and weigh things in an impartial spirit. A great thinker has said: "No inquirer can fix a direct and clear-sighted gaze toward truth who is casting side glances all the while on the prospects of his soul." Huxley coined the term agnostic to describe the attitude of the scientific mind; the desire to look upon the facts of life as they are, and not as we think or imagine or guess them to be. Science had taught him the necessity of intellectual integrity—that a man should demand stronger evidence for the thing he wants than for the thing to which he is indifferent. "My business is to teach my aspirations to conform themselves to the facts, and not to try to make the facts harmonize with my aspirations," Nothing is gained by pretending to know that which we do not know; nothing is lost by being sincere in confessing the extent of our knowledge. Huxley is a noble representative of the spirit of true science. There is something splendid in his perfect intellectual sincerity; his faith in the great moral laws as working out the ends of justice here on earth! his devotion to truth even when it left him without the traditional beliefs and consolations; his fine contempt for mental duplicity and moral depravity; his scorn of miserable aims

that end with self! his crowning conviction that "truth is the highest thing that man can keep." Peace be to the heroic martyrs of science, who taught us that it is "better to follow the shadow of the best than to remain content with the worst." Truth is a jealous goddess and coy of her favors, nor does she crown her knights by proxy. He who expects to win in the sacred quest must be without fear and without reproach.

If science preaches intellectual sincerity, she is equally earnest in her demand for spiritual integrity. The spirit of science is the spirit of holiness. Solemnly and eloquently modern science proclaims the beauty of righteousness and the tragedy of unrighteousness. Contemplating the universal reign of law and order in the universe, the student of science comes to see that the health and happiness and holiness of man depend upon his obedience to the great laws of life; that the supreme duty of every man is to bring himself and all his concerns into harmony with the stately order of the world; that every law discovered and obeyed lifts man into a freer and fuller life; that freedom and progress are the fruits of obedience to the will of God as revealed in the laws of nature; that the infinite and eternal energy from which all things proceed makes for righteousness; that the principles of right living, which it is the highest function of man to practice, are wrought into the fiber and frame and constitution of the universe. Having revealed the moral character of nature, science has deepened the moral consciousness and strengthened the moral character of humanity. Natural laws are not barriers across a highway, which stop travel; they are rather like the railings at each side of a bridge, which prevent stepping aside and falling into the river, but do not impede natural progress—the methods by which a wise, powerful and loving Father is training us for usefulness and honor. Nature is a great kindergarten and we are little children fretting and complaining that our teacher is cruelly rigid in her rules and will not permit us to be as we wish. When we grow to be men we shall see that all her ways were just and merciful and good. Meanwhile, we must learn that the only way to escape the penalty of our sins is not to sin. It is a wise kindness that things are so fixed that the way of the transgressor is hard, and that the path of righteous shines with increasing light unto the day of Perfection.

Science is the goddess of progress. Everything is in motion. The earth whirls on its axis. The stars spin in their orbits. Man is marching onward and upward. This advance is organic and universal. This is the spirit of the ages. Growth is the genius of the universe. Humanity is marching to unheard music, with invisible banners, to "one far off divine event to which all creation moves." Everywhere we see all the forces of heaven and earth working together for the evolution of better things. The soul of man is unfolding by its own divine vitality. There is a goal ahead and no stop can be made until it is attained. Old things pass away and new forms rise in which the essence of the old shine with undimmed luster. The last word has not been uttered. Every question is an open question. There are no fixed and final forms. All that was vital and valuable in all the past live in this new day. The star of life grows brighter every year. The pain of life is the pain of growth. The spirit of science is the Spirit of God.

> "The eternal step of progress beats
> To that great anthem, calm and slow,
> Which God repeats."

JOSEPH F. NEWTON.

A good action does not make a sinner into a saint any more than a leap into the air makes a fish into a bird.

THE STUDY TABLE.

Russian Life in Town and Country.*

This is the third in the series of "Our European Neighbors" edited by Mr. William Dawson, and of which he wrote the "Germany" himself. Like that volume, which we reviewed in these columns a few weeks ago, this book is written from an English standpoint, but by an Englishman of long residence in, and close study of, the country whose present day conditions he discusses.

This we find even more interesting than the preceding monographs from the fact that in spite of descriptions galore, Russia is still for most of us, a colossal masked sphynx, whose secret we not only fail to penetrate, but whose veiled eyes one can fancy to peer out sorrowfully, as if she did not know the answer to her own riddle and suffered from her ignorance. Her romance, as it issues from those great dim lips, seems frozen, and thaws out slowly in the milder temperature of modern life, like the notes from the arctic horn in Baron Munchausen's story.

One reads of her immense strength, the half-barbaric luxury of her court, her irresistible strides towards China and India—the extraordinary power and insolence of her police system, and then says: Poor Russia! Can a free and happy commonwealth ever evolve from such contradictory elements?

Over the larger part of her territory, a long savage winter alternates with a short savage summer, so that every one of her teeming population who touches the land itself is kept in a state of gasping uncertainty about the unstable crops.

Then there is the strange fabric of the local governments that causes them to be so democratic in form and so oligarchic in function—the passion for organization among the common people which eventuates in making them the abject slaves of the officers they themselves have chosen; the sweep afforded in the national character from abject servility to assassinative nihilism; the freedom of speech between landowner and peasantry, so great as to seem intolerable to our more reserved manners, while trivial faults on the part of the employed are followed by explosions of rage on the one side and floods of tears and hand and foot kissings on the other that would drive an American employer mad.

Another feature, incomprehensible to the Anglo-Saxon minds, is the immense and complicated structure of palaver and falsification apparently essential to a smooth working of the administrative system, so that a province puts every road and every school into special, if temporary, order when promised (or threatened with) a visit from a government inspector—pressing hundreds of school children into attendance who had never been in the school building before and probably would not be again till the next visit, and providing them all with new bright-colored clothes, releasing the children and sending the clothes on by rapid messengers to the next school to be visited—all because, as the inspector had been placated beforehand to give a good report, the local authorities must see to it that he is able to tell the truth.

The "impressionable and kindly" peasantry who are the greatest wife-beaters in Europe—their composite character of worldly shrewdness and besotted superstitiousness so that after appearing truly attached to a reformer devoted to their service they will fight for pieces of the rope with which he was hanged because such an article of property will bring good luck to the possessor.

But to notice a tithe of the thought-provoking points of this book would carry us far beyond our limit of

* "Russian Life in Town and Country." By Frances H. E. Palmer. G. P. Putnam's Sons, New York.

space. We can only say read all you can lay your hands on about Russia; consider Pushkin, Turgenef, and Tolstoi; Verestchagin and Munkaksy—and then try to make up your mind whether the wings with which the national genius soars or the brute "pawing to get free its hinder parts" will finally dominate the career of this fascinating sphynx of the Occident—Orient! C. S. K.

Two New Books.

It was the custom of many ancient peoples and it is still the custom of some modern barbarous tribes to sacrifice a human being at the laying of foundations for a building. In the practice two ideas appear to be involved, which are related and interdependent—to secure a spirit or soul for the building and to thus insure the firmness and permanence of the structure. After stating these practices and ideas, Mr. Burdick presents some curious survivals of them through the middle ages and even into more recent times. He then shows, in a series of chapters, how substitution sacrifices arose: in time animal offerings took the place of the human victims and these in turn gave way to plant products or even to lifeless and artificial objects. The burying of relics in church walls and of writings in the foundations of public buildings are illustrations of the final outcome in such practices. The author also considers some other ceremonies and ideas connected with new buildings—circular movements or processionals, the significance of stones and corner-stones, the symbolical employment of color, the selection of sites, the christening and dedication. Our one criticism of the author is that he gives little of argument or deduction; he merely marshalls a lot of facts and then leaves them. He does this, however, skillfully, and the conclusions to be drawn are not hard to find. The book is a most suggestive one and to most readers will come as a complete surprise.

Just now, with all eyes turned toward Buffalo and familiar with the Pan-American weird art advertisements, is the favorable time for the appearance of this little book of local color. As ethnography and folklore it has absolutely no value; as a dainty and delicate, fanciful and philosophical story it is interesting. The legend of the "Maid of the Mist"—doubtfully Indian and painfully guide-booky—forms the framework. The date is 1679; the missionary Hennepin, Eagle-Eye (chief of the "Oniahgarahs") and his daughter Lelawala are the actors. Contact with Christian teaching does not prevent Lelawala's self-sacrifice: stepping into her frail canoe, she pushes out into the current and is dashed over the falls—an offering to "the Ruler of the Cataract." The story is embellished by delicate and pretty pictures by Biedermann. To say that neither tale nor illustrations are in the least true to Indian life does not criticise the story as such or as a vehicle for philosophy. FREDERICK STARR.

The Dove Amid Ruins.

Amid the ruins left by the smoke and dust of Vesuvius more than eighteen hundred years ago has been found the nest of a dove. Trembling in every limb and suffocating from the dreadful fumes of the volcano, there the little bird sat upon her nest, shielding with her very life her birdlings. The cloud fell and buried her, and there her skeleton has ever since remained, a beautiful illustration of loving tenderness and care. Faithful unto death.—Epworth Herald.

"Foundation Rites, with some Kindred Ceremonies." Lewis Dayton Burdick. The Abbey Press. London, New York, Montreal. 1901. 16mo. pp. 258. $1.50.

"The Chiefs Daughter." A Legend of Niagara. Paul Carus. The Open Court Co. Chicago, 1901. 16mo., 54 pp.

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SUN.—A true home is known by the light it sheds abroad, by the beneficent social influences which stream from it with health-giving power on every side.

MON.—The entire experience of our conscious existence is a process of education.

TUES.—Character does not grow by compulsion, but by impulsion.

WED.—The very obstacles we meet become the spurs to noble endeavor and the means of our advancement.

THURS.—Man must respect his social obligations; society must respect the rights of individual men and women.

FRI.—This is a world of give and take.

SAT.—The goal of all evolution is fullness of life, and this could not possibly be the fact unless life were inherently good. *L. G. Janes.*

My Little Sister.

The words, "My little sister,"
Picture a childish face
Encrowned with golden ringlets
And full of winsome grace.

With dimpled hands outreaching;
Through eyes of azure blue
An untried soul is looking
As pure as evening dew.

That's not *my* little sister,
She's dearer and more fair,
Her soulful eyes are hazel,
And *gray* her bonny hair.

Her small white hands are eager
To help to higher planes;
Through suffering she measures
The depths of others' pains.

She passed so near the river,
We heard its dark surf beat,
Its icy wave crept near her,
Touching her shrinking feet.

But hands of love kept clinging
And would not let her go.
In agony they held her back—
The hearts that love her so.

A cable strong now binds her
Back from the dangerous wave,
Woven of throbbing heartstrings,
Strong is their power to save.

To me my little sister
Is sweet and dear and fair,
From the toe of her dainty slipper
To the gray of her bonny hair.

ANGIE STEVENS GARDNER.

The Squirrel and the Bicycle.

I cannot tell which Sydney thought the more of, his bicycle or Jake.

The bicycle he bought with his own money, and Jake was a lovely gray squirrel that an old Scotch gentleman gave him on his last birthday.

He had found the squirrel in the hollow of an old oak tree, while chopping in the woods one day; and, as winter was coming on, and the little fellow might be cold, he carried him home to Sydney.

Sydney taught him many tricks. He would say, "Jake, let me see you crack this nut;" and Jake would sit up on his hind legs, and hold it in his paws, and crack it with his teeth.

Then he would roll over, shake hands, and do ever so many other things.

But there was nothing he liked so much as to perch himself on Sydney's shoulder, with Sydney on the wheel, and go skating through the streets of

the village like the wind. How his little beady eyes would dance with delight, as he lay low on his master's shoulder, his silky coat pressed smooth by the rushing wind!

If Sydney rode slowly, then Jake would sit upright, with his long, plumy tail curled up in front of him, or he would change from shoulder to shoulder, and sometimes would skip down to the handle bars and ride there.

One morning in the spring Sydney came into the house and called, "Jake!" No answer. "Jake, Jake, you rascal! Grandma will scold you if she finds you in her bonnet-box. A nice place to take a nap! Do you want to take a ride?"

Jake was wide-awake in an instant, and jumping out of the box ran out of the door and seated himself on the wheel, as much as to say, "If you please." Sydney laughed heartily, and off they started. A fine time they had until the middle of the hill was reached, when Sydney took a "header." He was not hurt a bit; but when he scrambled to his feet Jake was nowhere to be found.

Up and down the street Sydney looked, whistling and calling; but no squirrel appeared. Then he looked up in the trees near by, down in the gutter, and finally went down a side street and got Bob Jones to join in the search. It was the strangest thing he could have disappeared so suddenly!

For nearly an hour they searched, several other boys joining in the quest; but it was of no use, and Sydney at last rode sadly home.

A happy thought came; perhaps he would find him at the house, but neither mamma nor sister Flora had seen anything of him.

"He must have gone back to the woods," said Sydney, in a husky voice, as he plunged his hand into his pocket for his handkerchief.

How he jumped as he touched something soft and furry! and then—dear me!—Jake sprang right out of the pocket onto his table, and sat there, blinking his funny little eyes, as much as to say, "What in the world is all this fuss about? Such a header as that was, Master Sydney, was too much for me. I jumped into your pocket, and it has taken me all this time to get over that tumble."—*Primary Education.*

A Living or a Life.

Making a living is not the first thing in life. The first thing is to make a life, to build a character, to grow into a worthy manhood. This means that we shall develop to their fullest possibilities the capacities which have been intrusted to us, making the very most of our life. It means that we shall seek in all our experiences to grow toward perfection. It is not enough to get on in life—we must get on in a righteous way. There are those who in making a living, or in winning worldly success, wreck and lose their life. —*The Wellspring.*

The Arabs have a saying about the palm tree that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows, but they tap the trees and drink the sweet wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So we, in our earthly life, must often have our feet in the mire and bitterness around us; and upon our heads will often beat the fierce heat of temptation. But, in spite of these things, we shall be able to grow, and grow strong, if within us there is the making of a new life.—*Exchange.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE INTERNATIONAL COUNCIL OF UNITARIANS AND OTHER LIBERALS.—Echoes of this first international gathering of liberals in religion still come to us from various quarters. From Switzerland comes a little semi-monthly sheet, organ of the liberals in Geneva. A considerable part of its very limited space is given to a report of these meetings. The whole tone of this report goes to show that a real step has been made in the direction of acquaintance and fellowship among the "liberal thinkers and workers" of different lands, the most notable thing, perhaps, from our standpoint, being the expression of something like pleased surprise coupled with hearty satisfaction that the views of the so-called Unitarians of England and America were found to be so nearly in accord with those of the liberal element in continental churches.

An interesting personal letter from Mr. John Fretwell mentions his own attendance at the Council, as well as at the conference of German Free Religious Associations in Ruedesheim and that of the Free Thinkers in Wiesbaden a little later. Mr. Fretwell sends a copy of the Christian Life, an English Unitarian paper largely filled with final reports of the International Council and extended appreciations of it from the pens of various correspondents both English and foreign. Below are a few of the comments on papers presented by the non-English delegates:

"Professor Erdmans, of Leiden, read an address on 'Liberal Thought Within the Dutch Reformed Churches,' which rather left an impression that the emotional side needed culture in that sphere. But it was most remarkable about this address, how unflagging attention was paid to it by an audience so densely packed and put to some trouble to follow the speaker's narrative of unfamiliar church history."

"Professor Montet, of Switzerland, spoke in French on 'Switzerland Three Centuries After Calvin,' dealing with the condition of things in the different cantons, and showing remarkable progress towards liberal forethought in the land that witnessed the burning of Servetus."

Professor Bonet-Maury, D. D., gave a short address on the liberal movement in Catholic France, particularly the mission of the Protestant schools of divinity among Roman Catholics. In the course of his remarks he spoke as follows of the present standing and spirit of these schools: "The Huguenots, our forefathers, laid much stress on their colleges and academies. The first of all was established at Geneva by John Calvin. You know his word to some churches of the Saintonge asking for ministers, 'Send us wood and we shall send you back arrows.' Since they had secured the recognition of their public worship and self-government by Henry IV.'s Edict of Nantes, they established scores of colleges and no less than six academies or universities, especially for the training of their ministers, at Montauban, Saumur, Sedan, Die, Montpellier and Osthez. Of these only two—Geneva and Montauban—survived the abolition of Protestant worship by Louis XIV. Another was quite recently established at Paris, in 1877, to replace that of Strasburg, of which we had been deprived by the conquest of Alsace. It is noteworthy that our schools of divinity are supported by the French Republic, whilst the old Sorbonne and the four other Roman Catholic faculties of theology have been abolished. Moreover, the Geneva school, although belonging to Switzerland, undertakes the training of the future ministers of the Protestant congregations of France.

"As for their relation to dogma, it is remarkable that only one of the faculties was willing to subscribe to the

orthodox creed of the Synod of 1872; neither the Geneva nor the Paris faculty would place themselves under the yoke of any confession of faith.

"Here are some figures, in order to give you an idea of the importance of these schools: Geneva has six lectureships, with fifty students. The majority of the professors are non-subscribers, or so-called liberals. This school, which has endowments from the old Huguenots, gives scholarships, even to students of our Faculty of Paris, to go to Germany in order to complete their theological studies. Montauban has seven lectureships and about seventy-five students, belonging for the most part to orthodoxy." It celebrated on June 4 the tricentenary jubilee of its foundation. "Paris has the lectureships, six ordinary professors and four so-called *Maitres de Conferences*, with about sixty-five students. The half of the professors are Lutherans, the other half Presbyterian. The majority has a liberal bent. This result is chiefly due to our late dean, Auguste Sabatier. Educated in the strictest orthodoxy he had come out nearly a Unitarian, by his effort to reconcile perfect liberty in Biblical researches with faithfulness to the apostolic Gospel. His conception of the dogmas, as dissolving and revolving symbols of the Christian faith, has been expounded in a masterly manner in his 'Sketch of a Philosophy of Religion.' He was not only a prominent divine, but a brilliant literary writer and a god-like and a good man. As dean he succeeded in making with all of us professors at the Paris Faculty, most diverse in our views, a family of brethren, devoted to the same object—the service of Christ in mankind. Although dead, he still speaks to us. We will keep to his principle, which was to train our students in reverence to God and His prophets, but in perfect freedom towards the letter of the Bible."

Other foreign speakers or contributors of papers were Prof. Otto Pfleiderer, D. D., of Berlin, Rev. Tony André from Italy, Mr. Josan of Budapest, Professor G. Boros, likewise of Hungary, and Dr. C. Schieler, an ex-priest. Professor Pfleiderer's paper on the "Religious Crisis of the Age," was read in English by Prof. Estlin Carpenter, president of the Council. The writer discerned the origin of the crisis in a combination of scientific modes of thought, such as evolution, with the new social ideals. He asserted, however, that little as the working men of Germany might wish to know of the Christ of dogma, their interest in the Christ of history was real. Looking to the future their task would be to Christianize ethics and politics. This was not promoted by bloody wars in the name of the Cross, by lust of power, and by the wasting and the crushing of nations.

"The Rev. Tony André's paper on the 'Liberal Movement in Religion in Italy' proved to be a most interesting and instructive one. In it the writer described the work of the leading spirits in liberal religious thought in Italy during recent years." This paper is also characterized as "perhaps the saddest of all the utterances in its history of the recent years in Italy and because the rays of hope were so few. The writer pointed out that while scientific religious studies, freed from the fetters of dogma, have, during the century just ended, made magnificent progress in Protestant countries, there are few questions that have made less progress in Italy."

Dr. Schieler spoke on the free religious communities of Germany, and his remarks gained added significance when, after he had sat down, Mr. Wendte explained that this modest gentleman was an ex-Catholic priest and professor who had himself suffered much in the name of free religion.

Thanks to the generosity of Mr. Charles Jones of Liverpool the valuable papers presented before this Council will soon, with some few exceptions, appear in book form, and serve a wider public as a sort of text-book of comparative religion at the close of the nineteenth century.

M. E. H.

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